

Panel Two: Black Atlantic Lives

Moderator: Angela Ards

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Masculinity and Migration: The Black Atlantic Lives of Henry Highland Garnet and Peter Thomas Stanford

Rev. Henry Highland Garnet (1815-82) and Rev. Peter Thomas Stanford (c. 1860-1909) were nineteenth-century African American ministers whose dramatic lives intersected. Both descended from enslaved black southerners; both emerged as charismatic preachers in Brooklyn, New York's radical antislavery community; and, predating the innovative work of W. E. B. Du Bois (1868-1963), both became passionate advocates for providing access for talented African American youth to a classical and liberal arts education beyond the grammar school level. Garnet was one of Stanford's spiritual and political mentors, and helped place him in summer jobs to finance his college education. For this meeting of the International Auto/Biography Association, I will focus on how Garnet and Stanford constructed notions of gender and race as part of a collective project of shaping a political and economic agenda for African Americans in the decades after the Civil War. They are no longer household names among Anglophone readers, yet each of their stories marked milestone moments in early African American print culture. *The Sketch of the Life and Labors of Rev. Henry Highland Garnet* (1865), as told by the abolitionist James McCune Smith, was in fact commissioned for printing in Washington, DC, by the US Congress after Garnet became the first black man invited to speak there. Nearly one-half century later, Stanford's firsthand memoir *From Bondage to Liberty* (1889) highlighted his historic appointment as the first black minister of a church in the working class city of Birmingham, England. These texts, I argue, subvert conventional discussions of black masculinity and citizenship in order to facilitate post-Emancipation goals of educational opportunities, political suffrage, and transnational antiracist collaborations. Similarly, the hybrid forms of their stories, which challenge the aesthetics of ex-slaves' narratives, reflect a new post-Emancipation agenda for African Americans.

Masculinidade e migração: as vidas dos afro-americanos Henry Highland Garnet e Peter Thomas Stanford

Henry Highland Garnet (1815-82) e Peter Thomas Stanford (c. 1860-1909) foram dois pastores protestantes afro-americanos cujas vidas dramáticas se cruzaram no século XIX. Ambos descendiam de Afrodescendentes escravizados no Sul; ambos se tornaram notórios por suas pregações carismáticas no Brooklyn, à época uma comunidade radicalista e antiescravocrata de Nova York; e, antecedendo o trabalho inovador de W. E.

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B. Du Bois (1868-1963), ambos defendiam com fervor que jovens afro-americanos talentosos tivessem acesso à educação clássica e nas artes liberais, além da escola secundária. Garnet era um dos mentores espirituais e políticos de Stanford e ajudava o pupilo a conseguir trabalhos temporários para financiar seus estudos na universidade.

Neste encontro da International Auto/Biography Association [Associação Internacional de (Auto)biografia, em tradução livre], me concentrarei em como Garnet e Stanford construíram noções de gênero e raça como parte de um projeto coletivo de formação de uma pauta política e econômica para os afro-americanos nas décadas que se seguiram à Guerra Civil Americana. Eles podem não ser mais tão famosos entre os leitores anglófonos, mas suas histórias marcaram momentos basilares no início da “cultura do impresso” afro-americana. ‘The Sketch of the Life and Labors of Rev. Henry Highland Garnet’ [Esboço da vida e da obra do reverendo Henry Highland Garnet] (1865), escrito pelo abolicionista James McCune Smith, recebeu do Congresso americano autorização para ser impresso em Washington, D.C., depois que Garnet se tornou o primeiro homem Afrodescendente a ser convidado para discursar na capital. Quase meio século depois, o livro de memórias de Stanford ‘From Bondage to Liberty’ [Da escravidão à liberdade] (1889) destacou seu compromisso histórico como primeiro pastor Afrodescendente de uma igreja de Birmingham, cidade da Inglaterra povoada pela classe trabalhadora. Esses textos, eu argumento, subvertem as discussões convencionais sobre a masculinidade e cidadania negra para facilitar, pós-Independência, as oportunidades educacionais, sufrágio político e colaborações transnacionais antirracistas. De maneira similar, as formas híbridas de suas histórias, que desafiam a estética nas narrativas de ex-escravos, refletem uma nova pauta para os afro-americanos pós-Independência.

Barbara McCaskill is Professor of English and Co-Director of the Civil Rights Digital Library at the University of Georgia. She has published a monograph titled *Love, Liberation, and Escaping Slavery: William and Ellen Craft in Cultural Memory* (UGA Press, 2015) and a teaching edition of the Crafts’ 1860 memoir *Running a Thousand Miles for Freedom* (UGA Press, 1999). Additionally, she has co-edited two essay collections: *Multicultural Literature and Literacies: Making Space for Difference* (SUNY Press, 1993); and *Post-Bellum, Pre-Harlem: African American Literature and Culture, 1877-1919* (NYU Press, 2006). Her major works-in-progress include a co-edited volume of essays on African American Literature, 1880-1900, for Cambridge University Press’s series titled African American Literature in Transition, and a co-edited edition of the selected writings of Rev. Peter Thomas Stanford. She served as the 2012 Fulbright Visiting Research Chair in Society and Culture at Dalhousie University, Halifax, Nova Scotia.

[Traduzido por Beatriz Vital - vitalb@riseup.net]